



## Teaching Methodology is the Key to Mastering the Culture of the People

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### **Abstract:**

The focus of this article is on how to teach the Uzbek language to pupils who speak Russian while taking into account the national characteristics of the language and its means of expression.

**Keywords:** aesthetic perception, spiritual culture, the conscious-comparative method, linguodidactic activity, interethnic, interstate, international communication.

### **INTRODUCTION**

The study of a language, in particular a non-native one, involves the use of its vocabulary, as well as figurative and expressive means. In turn, the appeal to them, associated with a natural communicative need, as a result, an idea was obtained to get acquainted with the culture of native speakers of a given language.

Any language serves the culture to which it belongs. Without knowing the culture of the Uzbek people as a native speaker of the Uzbek language, it is impossible for students to form a relatively holistic view of their national-linguistic picture of the world. This is necessary for an adequate perception of the Uzbek culture as a whole and the implementation of the main goal of teaching the Uzbek language - preparation for full communication in the Uzbek language in all educational institutions (1, 3).

As E.I. Passov notes, "national psychology, the soul of the people, its character is revealed and learned in the language and through the language" (2, 9). Language is a unique, sociocultural phenomenon. It contains unique and universal means of understanding the world and man, which turns it into a powerful educational potential tool for cognition of a certain fragment of reality. Once again, this can also be seen through the study and assimilation of the means of speech expressiveness of a separate language, in this case Uzbek as a non-native one.

The study of the Uzbek language, including its means of speech expressiveness, is the way to mastering, first of all, the Uzbek-speaking culture. Through the development of the individuality of students, the circle of their knowledge and aesthetic perception of someone else's speech as "their own" expands. Language education is the key to mastering the culture of the people.

I. E. Passov considers the relation of language to culture to be dual: on the one hand, language is part of spiritual culture; on the other hand, language is a product of culture itself and a means of its expression, and gives a portrait of national culture in each language: it can be known, understood and accepted only through the language image (2, 10).

It is possible that a foreign language can be learned outside of culture, but it is impossible to enter the world of language only on the basis of the language itself, without a cultural background, because speech partners, using certain language means, relying on their own cultural experience, consciously associate them with the facts of culture as values. In the period when the conscious-comparative method dominated (the school of I.V. Rakhmanov), according to which the culture of the country of the language being studied was not included in the practical course of the language, the geography and history of the country were studied separately. As a result of this approach to teaching a foreign language, the student understood the language being studied and its means only at the level of knowledge and did not always understand what was heard in full, to the end. For example, the expression beat the bucks for those who do not know the Russian language and ancient Russian culture sufficiently may not be entirely clear what the bucks mean and why they need to be beaten? Here the literal translation is meaningless. This requires cultural knowledge.

From the above it is necessary to draw the following conclusions:

1) Language and culture are inseparable from each other; they are always one and form an organic unity. The facts of language are an integral part of culture, the facts of culture. In the unity of "language and culture" the leading component is culture.

2) The result of any successful linguodidactic activity is the mastery of the unity of "language and culture".

3) In general, any FL, like a native one, performs the following functions: a) serves as a means of cognition; b) is the guardian of the national culture; c) is a tool for development and education.

However, unlike the native one, also performs other, only its inherent functions. "Foreign language serves as a means of not only interpersonal, but also interethnic, interstate, international communication; with the help of a foreign language, one can learn what one cannot adequately and timely learn in the native language; as a guardian of another culture, a foreign language provides an invaluable service to the native language and culture, as it reveals another world and makes a person twice a person; as a tool for educating a foreign language, in a certain respect it is irreplaceable; without it, it is impossible to cultivate respect for other peoples as effectively." (2, 12).

Difficulties arising in the perception of Uzbek speech associated with linguistic (phonetic, lexical and grammatical) material can be overcome to a certain extent if the following basic requirements for the language side are met:

1. When mastering the selected linguistic material with sufficient variability, a significant percentage of abstract vocabulary. This will ensure the transfer of skills acquired in the study of some situations to others.

2. Purposeful selection of vocabulary of a specific nature and reflection in it of the professional orientation of teaching the Uzbek language.

3. Correspondence of the selected linguistic means to the functional features of the type of speech activity in which they are taught.

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